did not permit me to earn enough money. During the building of the Wuskwi Lake [illegible] to the two companies using his men [illegible] eighteen dollars a day. He [illegible] house-raising bees and the communal moulds [illegible] women he began to receive five dollars a day. Even when there is a direct necessity to earn additional money during the summer, work habits are apt to be sporadic. Where men, who have had experience with Indian labor, are whenever possible to arrange payment on a piecework basis. Even this fails to spur production. Although work is often accepted enthusiastically, with optimistic visions of the rich rewards to follow, enthusiasm seldom endures and jobs are readily abandoned for various reasons. Often the opportunity to join a drinking party results in the interruption of production. In summer, the heat is given as an excuse for knocking off. Fewer, with windows left dropping, also cut the number of hours that can be put into each week. One would quit a job with a survey party because too much was demanded from his carriage. Finally the personal productive capacity of the Indian is measured by the leisurely pace at which he is accustomed to working.

The Indian's enjoyment in connection with work for white men was very well demonstrated when, in early autumn, the Upper Laird Indians decided to spend a couple of weeks on the Highway Clearing before going upriver. They planned to earn money coming easier for a white man's overall. The men set out from Lower Post full of enthusiasm. They calculated the number of trees that could be cut in an hour and estimated their daily earnings hopefully. For two days most of the men worked about four hours a day. On the third day, a lame became ready and no one worked, while on the following day hangovers made everyone reluctant to earn himself. On that day Robert Day and Edward Power decided to return to Lower Post. They had become involved in a brawl with Upper Laird Indians and felt themselves unwanted in the community. Four days later Louis Moar and Rose Joe cut some more logs, for which they were promised five bushels to use for construction in their winter settlements. This finished the woodcutting and now everyone began to talk of getting home to hunt before the moose started to run.

When people work for themselves, the chief incentives may be classified as securing food to eat, securing fur which can be traded for food, maintaining cultural expectations of comfort and cleanliness, and, finally, providing necessary equipment, such as snowshoes or toboggans. Another motivation arises from the pride which most people experience in their achievements. Despite these motivations, only slightly more effort is invested in socially patterned tasks than in activities undertaken for whites. Although it is recognized that certain tasks can be completed within a specific period of time (a hide can be cleaned in two days, a toboggan can be finished in three days, twenty trees can be cut in one day), meeting a time limit is not a strong incentive and rarely are such standards met in practice. Few men trap as much of an area as they are capable of covering. Success in hunting and trapping, although requiring some knowledge of animal habits and considerable skill in tracking, is primarily founded on perseverance. This fact is appreciated by the Indians, but success is also ascribed to luck. Some men are very "lucky for skins" or game, others are not. Perseverance and determination are also understood by the attitude that one should not be too anxious for fur. "If you wish something too much, that game don't want to get into your trap." Perseverance is habitual. Despite the insistence of Louis Moar and others that